1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

protection from the latter. Back of the fire-place are ranged the chicha jars, two or three in number. Being round bottomed, they stand on the floor propped up by stones. Scattered around the house are stools or benches, rarely more than six inches high, each carved out of a solid block of wood. They generally have four feet, though occasionally a small, roughly made one is seen, with but two feet, and which is only kept in upright position when somebody is sitting on it. The pots and kettles about the fire are all of American cast iron, and vary in size from less than a quart to ten gallons capacity. Hanging from the barbacue over the smoke, is generally seen a cocoanut shell or a leaf bundle full of salt. It is kept here because it is the only place where it will remain dry. Suspended from the roof are baskets of from one to three cubic feet capacity. They are usually made of a peculiar, very hard, and very flexible vine. These are the trunks of the people, and in them are kept their clothing and all of their little personal treasures and ornaments. They are also used for storing corn or other seeds, like beans, the basket being then lined with leaves to prevent spilling. The women also use them for carrying water calabashes. These are either gourds or the shells of the fruit of the calabash tree, with a small round hole cut in one end. One other use of the baskets is to carry loads when the net bags are scarce. These nets are also often suspended about the house in the same manner as the baskets. Axes, always of the make of Collins, of Connecticut, and long machetes, either of this or of some inferior make, are to be found in every house. Collins' hardware has gained a permanent reputation among these people, who will give twice as much for a leather handled machete of this brand, as for any other kind. Of other tools, the most noteworthy is a heavy stick sharpened to a chisel edge at one end and beveled on one side. This is used for making holes in planting corn or plantain sprouts, and the edge is used to beat down high grass. It works almost as effectually as a scythe. Hooked sticks for lifting the iron kettles, others cut with short radiating branches at the end, like a five or six pointed star, for stirring chocolate, and paddles for stirring food are always found near the fire. Calabashes and gourds with small holes cut in one end for water bottles, and other calabashes cut in half for drinking cups, are also found in every house. Food usually, and even drink sometimes, are served in leaves, called in Spanish "platanillo," smaller and tougher, but otherwise resembling those of the plantain. These are dexterously folded so as to hold a quart or more of fluid without spilling.

Of arms, besides the inevitable machete and very good double-barreled guns, they possess bows made of a very tough kind of palm wood. They are straight and usually about five feet long. The string is made of the finer kind of *agave* fibre. The arrows are of three kinds. All have a butt two and a half to three feet long, made from the light flower stalk of the wild cane. This is a mass of pith, with a thin hard shell on the outside, giving the requisite stiffness. They are not feathered. The

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

286 bag is made is tighter and more closely twisted, giving the netting a ribbed appearance.

Pl. XII exhibits the detail of a large bag of simple loop-work alternating with knotted net, the looping occurring only near the top and bottom.

237 282 224 415 Another form of small bag is made from the scrotum of a buck, stuffed with ashes while still fresh, and dried. Bags of this nature were seen worn about the necks of small children, and were probably filled with hunting charms. They could not be purchased, as they were regarded as possessing magic properties.

285 415 *Baskets.*—Bags and baskets of open weave and of sizes ranging from that of a cup to those as big as a washtub, were seen. The latter are used chiefly for carrying burdens or for storage. Besides these baskets and bags, carrying-straps of bark were [482] used, and with these passed over the forehead, as among the forest Indians of northern America, heavy burdens could be transported for long distances. Pl. XIII [854] illustrates the use of a carrying basket and

2:Skinner E-5 (1917) 1920
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Bribri

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also the method of carrying a child on the back of a Bribri woman when traveling.

A specimen of a handsome type of basket, made of split palm-leaves or of cane, fashioned in a diagonal twilled technique like some of the baskets of the Alibamu, Choc-

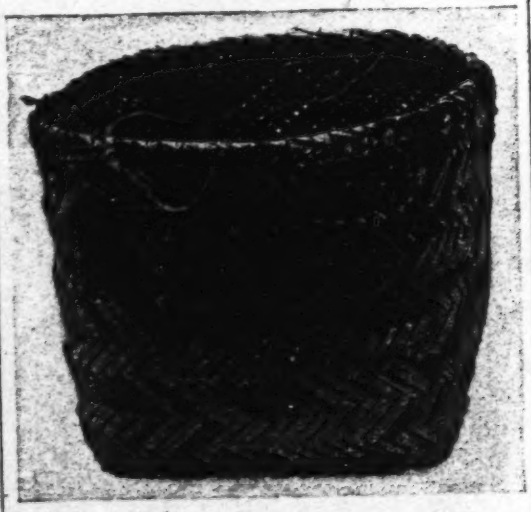

FIG. 4. Basket for holding trinkets (diam. 9¼ in.).

taw, and other Indians of our Gulf states, is illustrated in fig. 4. Such baskets are used for holding trinkets, and are not common.

3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

longer easily accessible, caulking is done with the wax from a related species found around Boruca, or from the glue made from a palm belonging to the genus *Elaeis* and called in Boruca, *tuskra'* (see p. 19), and with the gum of the wild rubber tree (see pp. 19–20).

There remain certain families of "river Indians" who are famous for their skill with the dug-outs, particularly in the rapids, and there were formerly outstanding sailors for the seagoing *bongos*. On the river, both paddles with plain handles and poles are used.

Carrying Devices. Generally, the women carry cargo (see figs. 7, *a*; 8, *a*). The men very seldom do such labor. A tumpline is used to support the article which rests on the back of the individual or in a *haba* (see below), which is also carried in a similar manner (see fig. 8, *a*). Occasionally, string bags (see fig. 8, *b–4*, *5*, 7, and p. 18) are swung from the forehead down the back. They are, however, rarely used like this, being generally left to hang on the house wall. Babies are carried in a shawl or cloth on the back.

MANUFACTURES

desired pieces. *Pita* is not used for heavy rope, but is made into cord and a "fishing line" which is tied to the fishing spear or arrow (see p. 8). The leaf of the *cabuya* is beaten on stones until it is pulpy, after which it is washed, and then dried in the sun. When dry, it is pulled into strips.

Figure 8, *d* is a sample of the two kinds of rope the *Boruca* make. The upper portion is twisted and braided, while the lower half is only braided. This last method makes a stronger rope. When the rope is finished, it is tied at the end, and one of the strips is twisted around the whole, passed through the braid, and then pulled tightly.

Basketry. The typical basket of the *Boruca* is what is called in Spanish the *haba*, and in Boruca *ha'va*. It is woven by the men. The *haba* (see figs. 7, *b–2*; 8, *a*, *b–1*, 3) is made only from the *bejuco negro*, the strips of which must be cut in lengths according to the size desired for the finished product, as in this type of basket one cannot add extra length or depth. The smallest *haba* is about 9 inches in depth, and is used for washing corn. For a

medium-sized *haba*, the strips are usually around 30 inches long, while the largest are around 50 inches. The base of the *haba* is triangular with the corners and two sides rounded. The third side is kept flat to fit more steadily on a person's back. In making the basket, the strips are placed on the ground and the foot put over as many ends as possible to hold the pieces in place. The opposite ends are left free, and the weaving is done with the fingers (see fig. 9, *a*). The pattern resulting from this is a hexagon (see fig. 7, *b–1*). When the base is completed the strips are doubled upward and interwoven, particularly at the corners, and horizontal strips are added as strengthening bands at the start and finish of every hexagon, the pattern remaining the same as that of the base. At the very top, a horizontal band is overlapped by the main strips and woven into the rim. A wide ribbon of the vine is fastened around the *haba* when used for carrying. This band is suspended from the forehead of a person, and the basket hangs flat on his back (see fig. 8, *a*).

Baskets are also made from the *bejuco negro*, or, preferably, from the vine called *anda-riel* (see p. 11). These baskets are circular with a decided bulge or projection a little above the base. They vary in size from short baskets with handles to very tall ones (see fig. 7, *c*). The strips used for the baskets are cut narrower than those for the *haba*, and may be added to in order to increase the depth of the article. As with the *haba*, the strips are put on the ground at the start. They are crossed, however, in the center, and another strip is then tied to this center portion or base, and is woven in and out of the projecting strips by hand. Adding of strips to make the basket larger is accomplished by weaving a strip well into the basket until an end appears on the other side of the base.

Weaving. The *Boruca* are today the only Indians of Costa Rica who do any weaving, in spite of the fact that they do very little. In 1945, there were only six women in the village of Boruca who wove skirts, *mantas*, and one woman who wove only men's belts. Almost all the women and many of the girls, however, knew how to make thread. A common practice was to make thread and give it to one of

[*] Barrett, 1925, pt. II, pp. 252, 258.

286 [462] **Bags.** Bags (fig. 8, *b–3*) are woven only by the men. They are made by cutting strips of *majagua*, *pita*, or whatever material is used, very, very thin. This is then twisted into a fine cord. The bag is started from a circle of this cord. The end is passed through this, and a knot is made, leaving a loop. Once the circle has been started, the whole is put on the ground, and the maker puts his heel on top of the center. Two knots are made, one on each side of a loop, each time the cord is passed through a loop. When the work is large enough to be managed more easily, it is taken off the ground and held between the knees. Some bags are made with only one knot at each intersection. Bags are used for carrying [415] the gourd water bottle, for keeping materials, and for carrying or keeping odds and ends.

Hammocks. The *Boruca* men make a hammock, from *majagua* (see fig. 8, *b–6*). The weave is coarser than the hammocks made by the *Bribri* from the same material. In hammock-making, the strips are twisted tightly and fastened around a stick which is placed horizontally at each end. The weaving is done with the fingers. Each time the strip is woven in and out of the spaces left by the original strips and then looped over the sticks at the end. When the hammock is finished, a turkey or chicken thigh bone is usually substituted for the sticks, and acts as a link between the hammock and the rope which ties the hammock to the wall.

285 295 **Hats.** One or two Indian men occasionally make straw hats from the leaf of the *sem-krá'* (see p. 7). The leaf is first dried in the sun, then cut into thin strips, and the hat is woven basket-fashion, commencing from the center of the crown. This whole technique is not common to the *Boruca* and is probably borrowed from the Chiriquianos who are found scattered through much of southeastern Costa [439] Rica. The hats are made to sell in *ladino* towns, and are seldom used by the *Boruca*.

287 **Bark Cloth.** Today, the *Boruca* do not profess to use bark cloth or *mastate* (fig. 7, *c – 4*) as part of their dress, nor do they use it any longer for sails (see p. 15). Occasionally, bark cloth is used as a blanket for sleeping. The *Boruca* claim to have worn *mastate* as late as 1933, when they had easy access to the coast

3;Stone E-5 (1945) 1949

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Boruca

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4, Old and Indian woman bakes with grasses for a roof. A, Artifacts of the Bribri: 1, mantle or shirt; 2, baby; 3, doll; 4, maracas or rattles; 5, mask; 6, four-legged stool; 7, man's belt; 8, sieve. B, Artifacts of the Boruca: 1, four-legged stool with head and tail; 2, basket; 3, sieve; 4, bark cloth; 5, drum. C, Woman wearing the mantle, or shirt, and blouse.

[p.57]

3:Stone E-5 (1945) 1949

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Boruca

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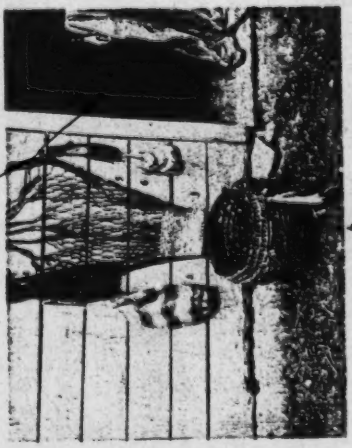

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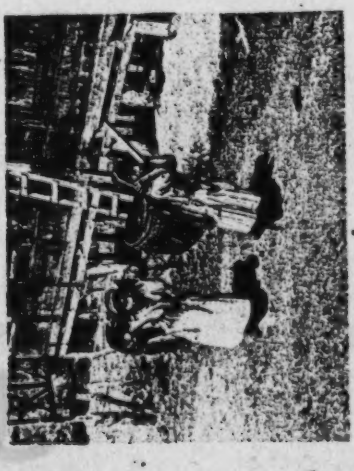

4, Girls bakes with oranges in Ashes in front of school house. b, Carriage artifacts used by the Borucas: 1, bake; 2, 4, ?; string bags made by the Talamanca peoples; 3, bake; 5, string bag made by the Borucas; 6, hammock made by the Borucas. c, Malgua ready for use. d, Samples of rope techniques.

[p. 58]

3:Stone E-5 (1945) 1949

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Boruca

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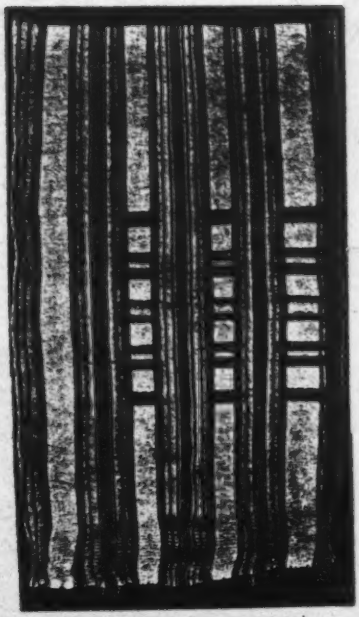

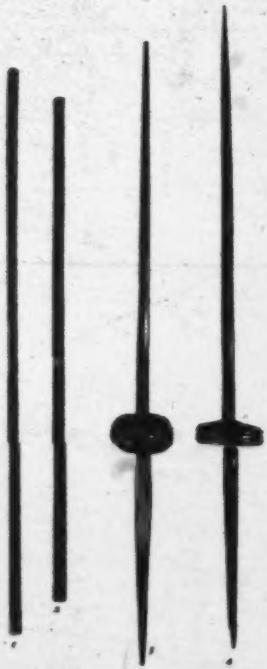

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a, *Manta* or shirt with single-faced weft-pattern weave (courtesy of Peabody Museum, Harvard University). *b*, Pejibaïe artifacts: 1, 2, pejibaïe rods used in weaving; 3, 4, spindles and whorls of pejibaïe (courtesy of Peabody Museum, Harvard University). *c*, Start of a huke. *d*, Woman weaving man's huke.

[p. 59]

[Ought to read "peji baye." See errata, p. 51. —Analyst]

nique. Very seldom does one see bags woven from cotton or *guarumo* fiber. This last is found among the Cabécares, particularly on the Pacific side.

There are two types of weaving, single or double loop.[89] Those for ordinary purposes are single looped and are generally made with the fingers alone, although at times a bone needle is used to open the hole. The fine meshes, however, are made with needles of *pejibaye* thorns, and those a bit coarser with needles of deer or monkey bones. The coarse bags are always plain and undyed. The better ones, however, are decorated with horizontal bands of red-brown, yellow, and black. (*see* Dyes).

Baskets. *Havas* or carrying baskets are made by men from vines (*bejuco de hierro*) and are suspended down the back by a tumpline. Baskets for household use only are fashioned from the vein of the white *bijugua* leaf or from palm leaves or cane. Crudely made vine basket-nets are used for setting hens and hung on the outer walls of the houses.

Dyes. Red dye for decorating net bags is obtained from the leaves of a vine (*Arrabidae chica* [H. & B.] Verl.)[90] and by rubbing the leaf of *Melastomaceae* sp. A darker red or purple-red comes from the leaf of the red *higuerilla* (*Ricinus communis* L.). On the Pacific side, yellow is made from the bulb of the *yuquilla* (*Curcuma longa* L.), whereas in the Talamanca region it is extracted from a vine called *skəbərko* in Bribri. Black is made by rubbing with *ojo de buey* (*Mucuna mutisiana* D.C.), and in Cabécar it is obtained from a leaf called *səkíbaL*. This must be mashed and rubbed dry on the fiber because if wet, it is ineffective.

Hammocks. Hammocks are made principally by Bribri men from *cabuya* thread although *pita* is also used (*see* Fibers), and occasionally by the Cabécares from bark cloth (*see* Bark Cloth). There are two sizes of Bribri hammocks. The largest one is generally used by the Bribri themselves and the smaller one,

[89] Skinner, 1920, pp. 58-62, gives a detailed description of these weaves.
[90] This is also used in the interior of South America.
[91] Gabb, 1875, pp. 511-12.

6: Stone E-5 (1956-1959) 1962

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a-b, Preparing palm leaves for roofing, Talamanca. c, Detail of vine tying used in Bribri construction. d, One of four hearths within a Bribri house, Talamanca.

[END PLATE 5]